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WHAT
ARE THESE TWO
OLIVE TREES ETC
ZECH. 4:11-14

I WILL
GIVE POWER UNTO MY
TWO WITNESSES
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11:3-4

R. M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

CONTENTS

QUESTIONS OF THE HOUR	49	MONOGRAPHS	64
NEWS OF THE CHURCHES	54	WOMEN'S DEPARTMENT	70
EDITORIAL NOTES	75		

No.

March, 1915

3

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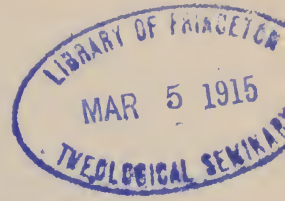
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OLIVE TREES



A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

MARCH, 1915.

3.

QUESTIONS OF THE HOUR.

CO-OPERATION IN EDUCATION ON THE FOREIGN FIELD.

SECRETARY T. H. P. SAILER, PH.D., NEW YORK.

On January 13, 1915, there was organized at Garden City the American Section of the Board of Governors of a Christian College for Women, to be located at Madras, India. Interdenominational co-operation in educational institutions is no novelty on the foreign field, but some of the details of this particular union are of interest.

Nearly four years ago one of the missions, working at Madras, suggested the co-operation of others in a Christian college for Indian women. It was found that a few Indian women had become so desirous for higher education that they were willing to attend the colleges for men in Madras. Whatever may be said for co-education in America, the arguments against it in India are exceedingly strong. It was felt not only that the women who had already come forward should have more satisfactory provision for their needs, but that such provision would encourage a much larger number to present themselves. As the possibilities became clearer the missions on the field approached the British Section of the Committee on Christian Education in the Mission Field, which had been organized by the Continuation Committee of the Edinburgh World Missionary Conference. The British Section corresponded with missionary societies in Great Britain, and in October, 1913, arranged for a meeting, as a result of which proposals were drafted as a basis for discussion. Meanwhile, the co-operation of American societies having educational work in the territory in question was invited. In May, 1914, a meeting of the representatives was held in New York, under the auspices of the American Section of the same committee on education, and several societies signified their willingness to enter the combination. The last steps leading to organization were taken when the British Board of Governors was formally constituted in December, 1914, and the American Board in January, 1915.

In all, six British societies, representing the Church of Scotland, and the United Free Church of Scotland, the Church Missionary Society, the London Missionary Society, the Wesleyan Missionary Society, the Church of England Zenana Missionary Society, and five American societies, the American Board, the American Baptist Foreign Missionary Society, the Women's Board of the Methodist Episcopal Church, the Reformed Church in America (Dutch), and the Canadian Presbyterian Church, have agreed to contribute \$1,000 per annum each. The sum thus made available will be used, not only for running expenses, but to purchase land and buildings on an installment plan, whereby the property will become the joint possession of the societies at the end of ten years. It is expected that the Government will make a grant to cover

a considerable portion of the initial cost. Each co-operating society has appointed two members of the Board of Governors of its respective country, which Boards have ultimate control of the college. The administration on the field is, as is usual, in the hands of a council composed of representatives of the missions.

Miss Eleanor McDougall, late Principal of Westfield College, which is affiliated with London University, was unanimously elected Principal of the Madras College, and has been spending part of January and February in America to become acquainted with the American Boards, study American education, and select American members of the college staff.

No educational institution on the foreign field has as yet secured so large and evenly distributed co-operation of missionary societies on both sides of the Atlantic. It seems probable that other societies will also join. The case is full of interest as the best example of the creation of a college by joint effort instead of the union of existing institutions. We are rapidly entering the period of united planning for the strategic educational occupation of the non-Christian world.

For many years the missionaries in Japan have felt the need of a Christian university to stand at the head of the Christian educational system of that country. In recent years more specific plans have been made to secure the co-operation of the missions on the field, but, as is frequently the case in adjustment between existing schools with roots deep in the soil, it has been found difficult to formulate a plan satisfactory to all. A meeting held in January, 1914, seemed to result in a deadlock. It is therefore with relief that we read in the *Japan Evangelist* of November, 1914, of a later meeting, held in October, at which modified proposals were adopted, leading to organic union both in university and university preparatory work. While the proposed university hopes to attract large gifts from American friends of Christian education, it now expects to begin along lines more like those of the Madras College.

The plan of union in mission educational enterprises has been tested more extensively in China than in any other foreign mission field. On the accompanying map of China and Korea, the fifty-four black dots represent fifty-four schools in these countries that are under interdenominational auspices. All of them except the College of Yale in China at Changsha, and the Canton Christian College, are institutions where there has been a definite union of forces on the part of two or more denominational societies. It should be explained that in cases where one institution has several distinct departments—as medical, theological, arts and sciences—each of these is counted separately. Such is the case at Peking, Nanking, Shanghai, Chengtu, Kingchowfu. Where departments differ merely in grade, however, as high school and college, the highest department only is counted.

Important union centers shown on the map are Peking, Tsinanfu (where the three departments of the Shantung Christian University now at different centers are soon to be brought together), Nanking, Foochow, Canton, Chengtu, Changsha. In the following paragraphs the union work in these centers is summarized:

Peking:

College of Arts and Sciences, College of Theology, Woman's College—Congregational, Presbyterian North, London Missionary Society.

Medical College—Same, plus Methodist North, S. P. G., Medical Missionary Association of London.

Medical College for Women, School for Nurses—Congregational, Presbyterian North, Methodist North.

Theological Department, Peking University—Methodist North, United Methodist of England.

Bible Women's Training School.

A broader scheme of union is, however, being planned for Peking, by which all the denominations there represented may combine forces. Plans for this union are not yet perfected.



Tsinanfu:

School of Medicine, Normal and Theological School (now at Tsingchow)—Presbyterian North, English Baptist.

School of Arts and Sciences (now at Weih sien)—Same, plus S. P. G.

Nanking (All societies co-operating at Nanking are American):

College of Arts and Sciences, Normal School—Presbyterian North, Disciples, Methodist North, Baptist North.

School of Medicine—Same, plus Baptist South, Presbyterian South, Methodist South.

School of Theology—Methodist North and South, Presbyterian North and South, Disciples.

Nurses' Training School—Same, plus Baptist North and South, Friends, Advent Missionary Society.

Women's Bible Training School—Methodist North, Presbyterian North and South, Disciples, Friends, Advent Missionary Society.

To these schools in Nanking will soon be added a Union Woman's College, which is to become a center of Christian education for the women of Central China just as the Woman's College at Peking is for those of the North. It is hoped that this institution may be opened in the fall of 1915.

Foochow:

Theological School, Medical School—Congregational, Methodist North, Church Missionary Society.

Normal School for Boys—Congregational, Methodist North.

In Foochow also a larger scheme is under way for a union college or university in which shall unite, in addition to the societies listed above, the English Presbyterians, the Reformed Church in America, and the London Missionary Society. A scheme of union has been prepared which all the societies have accepted, but funds for property and equipment are yet to be secured. Such an institution will include as departments the various union schools now in existence.

Canton:

Canton Christian College—Independent.

Fati Middle School—American, Canadian and New Zealand Presbyterian, United Brethren.

Theological School—Congregational, Presbyterian North, United Brethren, London Missionary Society, Church Missionary Society, Wesleyan Missionary Society, New Zealand Presbyterian.

Canton Christian College is included on this list, because whether it be called undenominational or interdenominational, it at least serves the purpose of a union school for South China. The Theological School at Canton is one of the very late additions to our union list, having been opened in October, 1914. Plans for a union medical school there are under consideration.

Chengtu (West China Union University):

College of Arts and Sciences, Normal School (for men), School of Theology, Medical School—Methodist North, Canadian Methodist, Baptist North, English Friends.

Normal School for Women—Methodist North, Canadian Methodist, Baptist North.

The two institutions last named are also late additions. In fact, word has not been received from them since their opening, which was to take place this past fall, as stated by Mr. E. W. Wallace, Secretary of the West China Christian Educational Union, in the October number of the *Educational Review*. We assume, however, that it is safe to include them on the list.

Changsha:

College of Yale in China—Independent.

Union Theological School—Presbyterian North, Reformed in United States, United Evangelical, Wesleyan Missionary Society.

The status of the College of Yale in China is similar to that of the Canton Christian College, and for the same reasons it is included in our list. It is soon to open a medical department also. The theological school at Changsha was opened in the spring of 1914.

Space is lacking in which to tell of union schools in other less important educational centers—Mukden, Shanghai, Hangchow, Amoy, Wuchang, Hankow, Shekow, Kingchowfu, Paoning; also in Pyengyang, Wonsan and Seoul, Korea. The most interesting union enterprise in Korea is one not yet in operation, but for which definite plans are being made—that of a union Christian college, to be later developed into a university and to include some of the institutions now in existence.

In the preceding paragraphs reference has been made to various schools that are yet to be and thus do not appear on the map, being at present in varying stages of evolution. Considering how fast things are moving in this direction, however, it is very probable that by the time this is printed some of these schemes now on paper may have become realities. These include the Union University at Peking, the Union College at Foochow, the Union Woman's College at Nanking, the Union Medical College at Canton, and the Union College in Seoul.

The fifty-four schools designated on the map include ten colleges of arts and sciences (a few of which should properly be called "institutions giving *some* college work"), fifteen theological schools, nine medical schools, five Bible training schools, six high schools, two nurses' training schools and seven normal schools.

Three language schools for missionaries, at Peking, Nanking, and Chengtu, being in a class rather different from the others, are not included on the map. The societies co-operating in one or more of these institutions number thirty-eight. Twenty-two of these are American (including two Canadian), ten are British, four Continental, two representing Australia and New Zealand respectively. The denominations taking the lead are the Presbyterian North, and Methodist Episcopal North; the former has a share in twenty-seven of these union schools, the latter in twenty-three.



I think the reason "some doubted" was because they did not come close enough to Christ to be certain. Would you dispel your doubts—just draw a bit nearer, and watch them disappear.—*G. W. Bull, D.D.*



It is not darkness the Christian goes to at death, for God is Light. It is not lonely, for Christ is with him. It is not an unknown country, for Jesus is there; and there the vast company of the just made perfect, who shall be one with Him in the fellowship and blessedness of heaven forever.—*Charles Kingsley.*



Try to live such a life, so full of events and relationships, that the two great things, the power of Christ and the value of your brethren's souls, shall be tangible and certain to you, not subjects of speculation and belief, but realities which you have seen and known; then sink the shell of personal experience, lest it should hamper the truth that you must utter, and let the truth go out as the shot goes, carrying the force of the gun with it, but leaving the gun behind.—*Phillips Brooks.*

NEWS OF THE CHURCHES.

ABROAD.

Asia Minor, Mersina.—Rev. A. J. McFarland, on Jan. 1, 1915, sends items:

December OLIVE TREES just arrived. Very glad it is to continue. All well and comfortable here. Dr. K. got off to Egypt yesterday, where he hopes Mrs. K. will join him, and perhaps Miss Evangeline. Visit of English warship on Christmas did not hurt us a bit, though the city was "straitly shut up" for most of the day even after it left. Only searched the shipping in the harbor. Country quiet and order excellent. Have no apprehensions. Work going along nicely—225 in Tarsus school. Scarcity of news and especially letters from home land worst inconvenience. Even Beirut and Latakia seem shut off from us now. American papers coming fairly regularly. Financial condition good. Fair prospect of getting all bank deposit now. Dr. P. trying to open hospital and offer some beds to Red Cross. Much remodelling to be done yet. Problem of nurse yet unsolved. With greeting of season.

Egypt, Alexandria.—Under date of Jan. 9, 1915, Rev. S. Edgar tells the story of his arrest and other matters:

Dr. Sommerville:

DEAR BROTHER—I will share a few Syrian items of news—more war news than Mission news; yet real, just the same.

You see I am away from home. Through the kindness of the Turkish government, or shall I not say, more truly, through the wiles of the Germans' plans, I was taken prisoner on New Year's morning and sent off with a Turkish horseman to Tripoli. On our arrival in Tripoli at

noon Sabbath, the 3d, after being in the saddle from 1 A. M., we learned that our next journey would be to Damascus by rail, or Urfa by saddle. Sent for Dr. Harris, the American Consul. He came and saw the Governor, and through his intervention, I was allowed to sail. Just as this was finished, the Italian steamer, not due until Monday, appeared. We made hastily for the dock, lest a new order would come. Bought ticket and had paid out money when an officer came and told Dr. Harris, "This man cannot leave; he is to go to Urfa to-morrow." Nothing in persuasion or proof would do him, so off we had to go again, and call up the Governor. He told the officer, "Yes, I told Dr. Harris Edgar can sail." In a short time I was breathing again, and ready for a final search of all but my shoes. Then soon I was under the Italian flag for Alexandria, praising the Lord for safety from an inland trip to which many Britishers and French have been treated. Of course, this was all because I had a British passport.

I cannot here enter into details of all the hard work Dr. Stewart did to prevent my arrest. He used all personal influence and all his power as American Consular Agent, which position he holds since the war opened; but all these did not avail. The army commander assured Dr. Stewart that if I were not given over he would send and take me by force, and then I would be sent to Aleppo in chains. We decided then to go and save further trouble and make no ill-feelings for those that were to remain. They refused to send Dr. Stewart's telegraph to the Consul-General, asking if I must be given up.

One reason we believe for these urgent measures was that on Dec. 31 a warship came from the South, stopped before the city, turned, then stopped again and steamed slowly to the south. When Dr. Stewart saw the Governor again, he was sure that some of us had been signalling to them, then my departure was demanded and perhaps the city saved.

We had little time for preparations, but Misses Edgar and Mearns gave us their rich help. They joined us in family prayers on New Year's morning. We said, "Happy New Year," although there were heavy hearts. We regretted leaving Mrs. Edgar and the children, as well as our associates, but there was nothing else to do.

From November 1 till Dec. 23, I was in quarantine with smallpox. First, I took it, then our boy Faris. Mine was a very light attack; that of Faris' quite severe. As soon as we knew what it was, Miss Edgar sent my wife and boys over to be with Miss Mearns, and she stayed in Dr. Balph's house with me. We rejoice in safe recovery, and that no more of the circle were ill. I suppose I was infected in some of the villages where I had been. The disease has been very bad in many of the villages.

While we were ill with smallpox the Jesuits and Nuns were sent off, and we learned that the plan was that Miss Edgar and I were to be shipped with them. But the smallpox saved us. Can anyone be thankful for such a filthy disease? If so, we are among them. We all had Christmas dinner together, making it our Thanksgiving feast. Of course, Miss Wylie couldn't come, but we hope hers was a liberal share, even if she couldn't be at the same table.

On arriving here I found Dr. Kennedy, of Alexandretta. He was a prisoner from shortly after the war began until Dec. 28,

and sailed from Mersina on Dec. 31. Mrs. Kennedy and Miss Metheny are in excellent health, and school going well. They have been through some trying experience, but the Lord has been ever near.

We are hungry to hear from you all. No letters from home folk since August, save one.

For a time we could neither receive nor send letters. Letters must be in Arabic or French. What mail came through we never saw. Schools were crowded, both boys' and girls'. Dr. Stewart was given over all the affairs of French and English and Italian consuls. He flies the Italian and American flags in his compound. These things increased his work two-fold.

Conditions are becoming harder and harder, and much suffering among the poor.

I am not through, but must close. Our love to you all, and thanks for the place we all have had in the prayers of the Church at home in these recent experiences.

Hoping you and Mrs. Sommerville are in good health, we are yours as ever in His work.

S. EDGAR.

A Happy New Year.

P. S.—I am planning to go on to Belfast, then to the States. It is hard, but harder to stay here idle. Kennedy is trying to get work with the Intelligence Bureau here.



Extract from a letter of later date, from Rev. Samuel Edgar, written on board a P. & O. steamship, but undated:

"Just a word or two in addition. When I left Latakia Miss Wylie was in her usual health, though she had been indisposed a few days with a pain in her side. Times are not easy in Latakia. Sugar, coffee, tea about out. Sugar 20 piasters the Rtl., coffee 65 (Note: a Rtl. is about

5 lbs. 10 oz. av., and a piaster approximately 4 cents). We were all enjoying Arabic bread as our home orders never got started. Butter, etc., from London never started either, but potatoes and good fresh vegetables were to be had at usual prices, also lamb and goat. Wheat also rising in price. We were fortunate in having a little butter and tea left over, this we shared with the ladies of the school. The week ere I left, the government made another raid on the men, taking everyone from about eighteen to forty-five. In short, about all who could march. All along the sea every few miles there are stationed soldiers to guard the coast and keep off the battleships."

S. A. S. METHENY, Treas.

Philadelphia, Pa., Feb. 5, 1915.

Cyprus, Larnaca.—The home Church will be glad to have a letter from Rev. W. McCarroll, dated as recently as January 8, 1915:

Yours of Dec. 7 just received, just thirty-one days on the way. Am sorry not to have had it in time to cable you about the first of the month, in time for OLIVE TREES, which, by the way, am glad to know will be continued. I inclose a copy of a letter from Mrs. Kennedy, which you will be glad to have for OLIVE TREES. The letter itself am sending to Mr. Gregg, according to Mrs. Kennedy's request. Things appear to be getting serious for them. The letter was received only this week, as it went via Italy, but we were all very glad to have something definite from them. A Mrs. Asaad, a refugee from Latakia, was very uneasy about her husband, who had been taken from a vessel by the Turkish authorities as he was leaving the country. She determined to go back to Syria to bring her mother and some other relatives from the Lebanon. We have just heard that her

husband has been set at liberty, and all are returning in safety.

Here in Cyprus there is perfect order, and no fears have been entertained of an uprising on the part of the Moslem subjects. In fact, the *Near East* of Dec. 25 has the translation of a letter addressed by the Moslems of Cyprus to the Colonial Secretary, in which they rejoice in the annexation of Cyprus to the British Empire. Nor have there been any fears of an invasion or attack from outside, for the reason that Turkey has no warships in the Mediterranean, and the Austrian fleet is bottled up.

While prices have gone up somewhat, yet not to a degree that bears heavily on the people, the government having such matters carefully in hand.

Of course, all communications with Turkey are cut off, and the only way we can get a letter through is via the American Consulate in Egypt.

You will know, certainly, that I finally cabled to Dr. Metheny to send money through the Ottoman Bank, as we had been unable to get any money from Beirut, though the Standard Oil Co. had paid it in to the American Press there. Dr. Metheny cabled that he had sent the drafts, so they should be here by next week's post, Jan. 15. In the meantime, Dr. Martin has received drafts which he has placed at my disposal, thus enabling us to pay all wages promptly when due.

As this is the "Week of Prayer," we have been having daily prayer meetings, and expect to have communion on Sabbath. This time I shall have the help of Dr. Martin, who has been here for the past three months or more, and will be until matters are settled in Turkey.

Last Sabbath I was in Kyrenia holding services there. Mr. Conner accompanied me, as he had not seen that part of the island.

We are having midwinter vacation in school for a few days, but we expect to open again on Monday, the 11th. Our attendance has been increased this year by a number of Syrian boys from among the refugees. All of these boys had been in French schools before, so their stay here will at least open to them another side of things, and they will learn something of the gospel and the teaching of Jesus.

Perhaps this war will break the hold of the evolutionary theory on the minds of men, and bring the Church back to the bed-rock of the Scriptures—man's fallen condition and his need for a Saviour.

How easily the Lord could bring confusion into the counsels of the enemy if only Britain and France were on their knees in penitence and humiliation for sin. The Lord reigneth, and it is possible that the materialism, agnosticism and the proud self-satisfaction of the nations were far more offensive in His sight than wars and the destruction of things material. The nations had been building a modern tower of Babel, and the Lord hath put them to confusion.

May we not hope that the Holy Spirit will use all these terrible and drastic measures to convict the world of sin and of judgment to come?

You will not have forgotten that Mr. Smith is completing the third and last year of his appointed term, and expects to return to America after the close of school in June, so some steps should be taken toward the securing of a successor.



At the request of Rev. W. McCarroll, we publish the following letter from Mrs. Jennie B. Kennedy, written in Alexandria, Nov. 25, 1914, though the substance of it has already appeared in OLIVE TREES:

Dear Mr. McCarroll:

I am going to try and get this posted

on the Italian steamer. The chances are not bright. If you can get in touch with Mr. Catoni, Mr. Lorimer and Mr. Pristianny, I am sure they will be anxious to know how things are here.

We are making history these days over in our little town. Some of it is sad, some amusing, and some I know not how to classify it. To begin with, my dear, good British husband is a prisoner of war in Adana, and no one knows what the future has in store for him. If Mr. Pristianny reached your island he would tell you how things were up to the time he left; he will not know how much worse his leaving made things for the rest of us. I do not blame Mr. P., for he got out in the nick of time to save himself. Mr. Kennedy was to be exiled to Soukoluk. The horses were in the yard, and everything ready for his departure. When the Kiamakam knew that Mr. P. had escaped, his wrath knew no bounds. He sent word to Mr. K. "that he could not go to S., but would be sent to the interior." Mr. K. went to see him, but the Kiamakam would not yield. He said "He would never believe a foreigner again," and a good deal more on this line. The evening Mr. P. left, he seized his steam launch, motorboat and everything else of the sort that belonged to Mr. P. and then sealed his house. Mr. P. had left an official letter for the Kiamakam. The Kavass, in full dress, took the letter to his Highness, but was kicked out for his pains and the letter not accepted. After he, the Kiamakam, finished with Mr. P. he went down to Mr. Lorimer's and ordered the automobile out, but as it was not able to come out, they examined it and found that it would take a long time to repair it, so they left in disgust and took some lubricating oil and anything else that struck their fancy. They were going to put their *grand* seal on the house, but though Mr. Bishop had

no power to act, he made a strong protest, as the property was American. Mr. P.'s household goods were to be divided up and used and sold for different charitable (?) purposes. All day Friday things were very serious, and it looked as though anything might happen. Friday night, after we had gone to bed, a loud knock came to the door, and Mr. K. asked who was there, and the answer came back, "Chief of Police." Mr. K. went down and opened the door and was told that the Kiamakam had sent word that "he must leave in the morning, Saturday, for Adana." The police said, "I will be here for you with a carriage an hour before train time." So an hour and a half before train time Mr. Police and his carriage were at the door. Mr. K. was hurried out, but I calmly took my seat beside him in the carriage and we were driven, under arrest, to the station. None of our people knew he was leaving but those of our own household. As we left the door, I said, "Send word to the teachers." It was done, and we were only a few minutes at the station till teachers came on a hard run, and they were followed by many others. It was not long till twenty-five or thirty men were gathered. There was an Englishman in town who was treated in the same way as Mr. K. The men were told to go on board, which they did, and they were not allowed to come out on the platform at all. They were sent, under escort, to the Vali of Adana. I have heard from Mr. K. since, and he is allowed to stay in the hotel and to go about, but he is not allowed to change his abode without permission from the Police. The Vali took his passport from him and kept it. So there he is, and there he will stay until this miserable war is over. There is no telling when that will be. When he bid me good-by at the station, he said, "Tell the Board, my father and all friends that I

am not sorry I remained." I agree with him in this; though our cup is bitter, the Lord has some purpose in it all, and I can truly say, "Thy will be done." I have never seen anything in Turkey or any other country that has so touched the hearts of the people. When I returned from the train the house was full of sorrowing friends, and among others was the old Armenian priest, who went with him to Dortyolo. He said to me, "I believe your husband is doing the crowning work of his life, and we all know the Lord will be with him." Even many of the Moslems have sent me messages of sympathy, and said they dare not show anything openly at present. A prominent Greek said to me yesterday, "A Moslem knows a good man when they see him, and would not do him any real harm." However, I am not so sure about it when the good man is a Christian Britisher at the present time.

The Germans yesterday had a paper spread all over town, doing all they could to increase hatred against the French and British. This paper says the Germans and Moslems are brothers; they are praying the same prayers; they are fighting together, and will rejoice together over their common enemies.

Miss Metheny did not know till I got back from the train that Mr. Kennedy had left, but since then she has cast in her lot with me, and if this British house is sealed, we will be inside. Word has come that all English and French schools are to be closed and the buildings taken. We hourly expect our summons, but it has not come yet, though the French schools have both been closed. There is told now that the nuns and friars will be sent out of the country. The nuns were told to leave all the school furniture, as their building was to be used as a Moslem school, and the boys' school will be used as a place for soldiers.

Our school has a Turkish permit, and we have always allowed the government inspectors to see the school. In fact, we have always complied with Turkish law, and we hope it will stand us in good stead now. The building we occupy belongs to a native, which is also to our advantage now. Our school is full, and so long as possible, Miss Metheny and I will carry things on as nearly as possible as they were before Mr. Kennedy was taken.

People who are known or believed to have money are having a hard time of it. Two prominent Moslems were sent away in chains yesterday. Dragoman and Kavasses have been brought from Aleppo and Damascus, and sent to the interior. I believe to places ten to fourteen days inland.

We have not had a word of authentic war news since Mr. Catoni left. They have not given us a single scrap of mail since then. If this reaches you and you will let our friend Gregg know of our condition we would be thankful, and he would inform others. We are wondering what has happened to Rev. S. Edgar. So far, the Americans have not been bothered, only in so far as the generally bad condition of the country affects them. The road between here and Aleppo is in a very bad condition. Soldiers are coming and going all the time, and they are many of them hungry, cold and barefoot, and they help themselves in their own way to anything they want. According to the Turkish telegrams, the Russians, French and English are melting away like snow in the spring before the German and Turkish advances. My brain is too thick to take this all in.

Prices of food have gone up with a bound the last two or three days. Coffee and sugar have doubled in price, and all imported articles will soon be at impossible prices. There is already distress in the town here, and many of the middle

class people go to bed supperless. They are having a harder time than the very poor. We can get on for a while if the bank continues to dole us out a little each month. Thanks to the German Consul's wife, we are still allowed to draw out a little each month. The Consul refused to allow English or French to get any money, but his wife, who was our neighbor in Soukoluk, and whom we have helped in many ways, interceded in our behalf.

The Lord has helped us in many ways that we never dreamed of. We can see His guiding hand in it all. So long as He needs us here He will take care of us. The work is His, not ours.

If you are in communication with our friends from here, I am sure they will be glad to get the news in this letter. Tell Mr. Lorimer, Mr. Giddys is not back yet. He was here for a few days and left for Damascus to get more clothes for the winter and close up his house there. We often wonder where Dr. Martin is. We heard from Latakia he had gone to England. The last we had from him he said they were leaving for Cyprus. We have not heard from Antioch. Up to that time all were well, but like all of us, uneasy.

The Alexandretta folks will be sorry to hear Garelli died last Sabbath. The government demanded the coffin lowered on the way to the grave to make sure it was Mr. Garelli.

Kind regards to all.

JENNIE B. KENNEDY.



The following are extracts from a letter from Rev. S. H. Kennedy, D.D., written on board the SS. Sciacusa, Jan. 2, and mailed in Alexandria, Jan. 5, 1915:

"A letter from me will come as something of a surprise, and especially with the above heading. I am not a Jonah, for this journey is not of my own choice. On the 21st of November I was arrested

as a prisoner of war and sent to Adana. For the first month we—in all the British prisoners of war number twenty-five persons—had nothing much to complain of except that we were not free agents. On the 21st of December we were rounded up and imprisoned, owing, it was said, to the bombardment of Alexandretta by the British. Three days later we were again allowed out on parole, and on the 24th of December I received my papers with orders to leave the country within fifteen days.

“We reached Beirut yesterday, and before leaving, the American Consul handed me a telegram informing me that Jennie (Mrs. Kennedy) and Evangeline (Miss Metheny) were both well and remaining on at Alexandretta. The work was going on as usual except my part of it.

“Coming from Adana, I was at Mersina several days. They were all well there, and the work of the missionaries quite normal. Dr. Peoples was getting ready for Red Cross work.

“We reached Alexandria on Sabbath about 1 o'clock P. M., but were not able to land till Monday morning. There were over 715 passengers, and the police formalities were quite rigid. My address here will be care Sailors' and Soldiers' Institute, Alexandria, Egypt. I hope I won't have to remain here a great while. There may be something doing Alexandretta way before long, and I'll get back first chance.”



Through the kindness of Mr. Hart, of Second New York, we have a clipping from a Belfast newspaper of Jan. 22. It is a letter to a friend in that city from Dr. S. H. Kennedy, written at Alexandria, and dated Jan. 5, 1915:

“You may have heard of my arrest on Nov. 21 as a prisoner of war, and that I was sent under escort to Adana. For

the first month we (there were twenty-five British prisoners) were fairly well treated, being allowed to reside anywhere we pleased within the city at our own charges. But on the 21st of December we were all rounded up and put into close confinement, owing, it was said, to the bombardment of Alexandretta by H.M.S. Dorris. There was no bombardment, but the Turks feared an attack of that sort, and Jemal Pasha, the commander of the so-called army against Egypt, had ordered that one Britisher should be shot for each civilian Turk killed at Alexandretta. Fortunately none were killed, as all that the ship did was to blow up a bridge or two on the Baghdad Railway and destroy some three or four engines. Consequently we were released on the third day of our imprisonment, and I received my papers and was ordered to leave the country on the last day of 1914. I tried to get permission to leave by way of Alexandretta, but this was refused, and the ship I got at Mersina did not call there on the way south. I had a telegram sent off to my wife there after I got safely on board, and I am pleased to say I got a reply at Beirut. In that reply I learned that Mrs. Kennedy and Miss Metheny were both quite well, and that the work of the Mission was going on without any hindrance, and that they purposed remaining on till they should be compelled to leave. I don't think it will come to that now, at any rate I hope not, as the schools are full, and every branch of the mission is quite prosperous. Of course, it is hard for them to be left as they have been, and it is hard for me to be quite cut off from all communication with the work, but the Lord has graciously kept us, and He will keep us still.

“While at Adana there were compensations. I was able to hear three or four times a week from Alexandretta, and I

had got quite busy at the International Hospital, and among the Kurds residing in the same district as the hospital. Besides, some of our Alexandretta Moslem families had come over to Adana, and I had many a long talk with them of the things that pertain to the life to come. Now I am here, and I hope to be able to do something for our own British men. There are a large number in Egypt, some here and some at other points.

"I called to see Dr. Mackie, the minister of the Church of Scotland Mission, and got a bundle of newspapers, for while we were prisoners we could get nothing but German telegrams."

On Jan. 9 Dr. Kennedy adds: "I had letters from Alexandretta by underground post yesterday. You know there is no mail service between Turkey and Egypt. My wife tells me she is remaining on at her post, that all is well, and they don't feel in any particular danger. They are quite relieved that I am in a city of refuge. It seems they knew the prisoners were to be shot if anything should happen at Alexandretta when the Dorris was there. They must have had an awful time."



Through the kindness of the Treasurer, we can give our readers items received from Mersina in January:

Extract from a letter received from A. J. McFarland, Mersina, Asia Minor, dated January 7:

"Another line or two to let you know that we are still on the map. Got almost a taste of gunpowder last Tuesday when we had another visit from one of J. B.'s men-of-war, probably the same one that was here before. It came early, before daylight, and fired a few shots in the direction of the railroad bridge, about four miles from here; then moved further east, and about 11 A. M. fired six-inch

shells at the rate of about one a minute for an hour and twenty minutes, all apparently at the iron railroad bridge. Then a little later it steamed away in the direction of Alexandretta. Mr. Carithers and I rode out to the bridge soon after, and found that probably most of the shells had gone through the open-work of the bridge, but very few took effect, and the damage done was far short of the expense of the ammunition. Trains have not been running between here and Tarsus anyway for over a week. We could see the flash of the fire at each shot, and heard the shot just twenty-three seconds later. We could also see the shells explode near the bridge, with a glass, from the top of our highest building, but we were not allowed to watch from there very long, as a messenger came from the police and asked us not to expose ourselves.

"The schools are having vacation now. Weather has been fine for a month. The Adana friends have decided to remain, as they have assurances from the authorities very high up that they will not be molested again. Our Ambassador seems to be trying hard to make good his first assurances as to workers connected with American work, even though not American. Indeed, these people have always seemed to us more American than British; in fact, it seems odd to hear of anything being classified differently from the rest of us.

"We are getting word from Beirut again, and were thankful to hear that the money had been paid over to the press, as arranged by the local bank, so when the small balance remaining here is paid, we will have all our deposits at our disposal again. This balance is ready to be paid as soon as the men-of-war and feast days will permit the bank to have a business day again.

"Dr. Peoples is quite busy, with about ten workmen, remodeling the mission

back row and preparing the hospital for business."



Extract from a letter received from Dr. John Peoples, Mersina, Asia Minor, dated January 11:

"Yours of November 2 and 30 received a few days ago, so you can see how rapid the post is. The Consul here has received word from the Consul in Beirut, who in turn has been notified by Thos. Cook & Son that they have received your instructions relative to our getting back if need be. I am working hard these days getting my little place fixed up, and I hope to open soon as I, with all other American hos-

pitals, have been asked by the American Red Cross, if they would be willing to offer their places and services to the fighters here. I hope to have Gebra associated with me. In this work of preparation he is doing good work, and work that I do not know how I would get done without him. Our only and shortest and nearest way of communicating with Mr. McCarroll (Cyprus) is through you, so you can see how much they know about conditions here. One of your letters took only three and one-half months to come."

S. A. S. METHENY, Treas.

Philadelphia, Pa., Feb. 12, 1915.

AT HOME.

Missouri, Kansas City.—Miss Agnes Jane Wylie departed this life Nov. 8, 1914, at the home of her brother, Dr. J. M. Wylie, 4130 Mercier Street, Kansas City, Mo. She was sick less than four months. All that medical skill could do was done, and all the care that loving hands could give was given, but the beautiful life was not to continue here below.

In her death the Ladies' Missionary Society and the Church have lost a member of fine spirit and splendid worth. She was of a quiet, even temper, and also a woman of excellent judgment. The hold she had on the members of the congregation and other friends was not realized by most of us till after she was gone. She was so unassuming in all her work. She was so gentle, thoughtful, kind and loving that when she was gone we missed her as though she had been one whom we had known all our lives. Her life was like "a delicate rose, shedding perfume and beauty on all around her."

Less than four years ago she came into our midst, when her brother, Dr. J. M.

Wylie, became our pastor; yet in that brief period she left the impress of her quiet, true and faithful life upon the lives of all her associates, and her memory will ever remain to them most precious.

On behalf of the L. M. Society,

MRS. J. W. LOWE,

MARY E. BOYD,

ELIZABETH MCNAUGHTON,
Committee.

Kansas. Olathe.—Report of the Ladies' Missionary Society of the Reformed Presbyterian congregation of Olathe, Kans., for the year 1914:

Our Society has held twelve regular meetings during the year, eight of these were all-day meetings, with an average attendance of fourteen members. We have added seven new names to our roll the past year, and we now number forty. Our Society has been called to part with three of its members. God is telling us by His Providences in calling our loved ones to Himself, "Be ye also ready, for in such a time as ye think not the Son

of Man cometh." Another member removed to another field of labor. During the year we have been privileged to have visits from some of our missionaries, which we enjoyed, and which were of great help to us.

We prepared bedding for Dr. Peoples' hospital, a box for the Indian Mission, also a number of quilts and comforts have been made during the year. Although we have not accomplished as much as we desired, let us not be discouraged by the past failures, but let us labor more earnestly in the Master's vineyard.

ANNA E. WILSON, Sec'y.

TREASURER'S REPORT.

Receipts.

Cash, Jan. 1.....	\$2.16
Dues	46.50
Donations	13.83
Public sale proceeds.....	38.83
Comfort sold	2.50
For work	7.25
Box to Indian Mission.....	7.00
Box to Mersina.....	25.00

Free-will offering to Miss Edgar	7.50
Collection for reception....	3.40
Commission on sale of mops	5.10
Sale of carpet.....	1.55

\$160.62

Expenditures.

To OLIVE TREES	\$1.00
To reception	3.40
Free-will offering	7.50
To material	19.26
Freight and postage.....	5.54
To Church kitchen.....	5.60
To Jewish Mission.....	10.00
To Southern Mission	20.00
To China Miss Dean's salary	40.00
Box to Indian Mission.....	7.00
Box to Mersina.....	25.00
To flowers	6.00

\$150.30

Balance in treasury Jan. 1, 1915. \$10.32

EDA R. MILLIGAN, Treas.



Real believers are always thinking they believe not, therefore they are fighting, wrestling, striving and toiling without ceasing, to preserve and increase their faith; just as good and skillful masters of any art are always seeing and observing that something is lacking in their work, while bunglers and pretenders persuade themselves that they lack nothing, but that all they make and do is quite perfect.—*Sayle*.



No man should allow the work which falls to him to do to be done by some one else. He must himself say his own prayers, take his own place in public worship, cultivate his own mind in knowledge and his own soul in grace, bear his own share of the expense of the parish, set his own example for the good of others, and work out his own salvation. No other human being can do for him what he is called upon to do for himself. The success of the whole society depends on every individual in the society fulfilling his own obligations. And no man should so despise himself as to think that his presence and his services are of no consequence. Unless this principle be cherished and observed, no parish can hope for prosperity, and no parish can carry out its mission.—*Rev. J. S. Stone*.



Christ is the way for us to the Father, and His name is for us not merely a musical cadence wherewith to end a prayer or form a customary close of a collect—nay, to ask in Christ's name is to ask in the Spirit of Christ.—*R. C. Charles*.

MONOGRAPHS.

OFFICIAL ITEMS.

Dr. Metheny has kindly sent to us the original of a statement received from the office of the American Board. The Secretary, Dr. James L. Barton, makes quotations from letters that had just reached him from more than half of their mission stations, and "which are significant as indicating the situation in Turkey" to friends of missionaries there. Dr. Barton adds: "Letters to Turkey should not be addressed via London; if so addressed, they will not go through. They should be simply addressed to Turkey, and they will go by way of the Mediterranean and Naples."

We take the liberty of transferring to our columns such items as will be of special interest to our readers:

"A letter from Mr. Peet at Constantinople, under date of Dec. 7, says: 'We continue to have communication either by letter or telegraph, from all stations, and our monthly payments to each station up to the limit of the station's credit. For this we are thankful. So far as I know, our people are generally in good health and spirits.' On December 13, Mr. Peet wrote: 'With the exception of Van and Erzroom, we seem to be in touch with all our stations, both by telegraph and post. So far as we have heard, our missionaries are all well.'"

"Under date of Dec. 16, Dr. W. N. Chambers, writing from Adana, says: 'The American Mission here has not been interfered with in any way, rather favored. The seminary in the new building seems to be more than usually full. The hospital is doing much; in fact, all it has money for. The members of the circle are all well, and the situation is quiet. I

have encountered no difficulty whatever.'"

"A letter just received from the Department of State at Washington, bearing date of Jan. 13, reports a telegram received at the State Department from the American Ambassador at Constantinople, reporting all American and Canadian missionaries in Turkey as safe and well, with special reference to the missionaries at Van and Erzroom, the two places nearest to the seat of conflict in the northeast."

"These letters give assurance that at the time of writing, the missionaries were not conscious of special peril, although it is understood that the conditions are abnormal throughout the country.

"From no other sources do we receive information or suggestions that conditions are different from those herein reported. The suffering among the native population is very great and upon the increase. There are no indications that the war will extend widely over the country, and there is reason to hope that it may not be greatly prolonged."

AN OUTSTANDING PERSONALITY.*

An outstanding personality has passed away in the person of the Rev. J. P. Struthers, minister of the Reformed Presbyterian Church, Greenock, who died suddenly early on Monday morning. Mr. Struthers was preaching in his own church on Sabbath afternoon, when he collapsed suddenly in the pulpit, and although he was taken home immediately

**Through the kindness of a friend who mailed us a clipping from a Scotch newspaper, we are able to give our readers this appreciation of the late Rev. J. P. Struthers and a picture which all who knew him will be glad to have.*

and the best medical attention obtained, the reverend gentleman never rallied, and died as stated. Mr. Struthers had been minister of the church in Greenock for the past thirty-three years, having succeeded the Rev. Dr. James Kerr, and all his ministerial life has been spent in Greenock with the exception of a brief period in Whithorn.

Mr. Struthers was as widely read as he was widely traveled, for previous to settling down, he had gone round the world with several members of the Allan family (of the Allan Line), and the illustrations in his sermons were as varied and as clever as they were effective. He was one of the few ministers left who did not use manuscript in the pulpit, and undoubtedly this long continued habit must have told upon him and helped to bring about the end. For it must be remembered that Mr. Struthers was a man absolutely in earnest regarding his life's work; never spared himself in what he considered his duty, and was bold in proclaiming his mission. His church was always well filled, not to say crowded, and he was the only minister in Greenock—perhaps in Scotland—who had a prayer meeting every Wednesday evening all the year round, and which was ever attended by large and appreciative congregations.

And while eloquent and fearless in the preaching of the Word, Mr. Struthers had a quaint vein of original humor all his own, and for this he was much sought after as a lecturer. And this form of his genius often found expression in the *Morning Watch*, a little monthly that he edited and wrote in connection with his church, but which had a circulation far beyond the town of Greenock, and was ever welcomed and ever appreciated into whatsoever hands it might chance to go. It was a publication *sui generis*, and of rare value. Mr. Struthers's attainments

as a scholar were widely known and generously recognized, and his opinion on various matters by many people was often asked and freely and willingly given.

Perhaps he was a man too modest, for not only did he refuse the degree of Doctor of Divinity from Glasgow University, with the observation that he did not merit such an honor, but he repeatedly refused to allow his congregation to increase his salary, which all the time was of modest dimensions.

His congregation have a beautiful little church of red sandstone, which was built and opened entirely free of debt by the continual efforts of Mr. Struthers. And now that the congregation are without a pastor, they will find much difficulty in finding a successor to Mr. Struthers, for the Reformed Presbyterian Church, as the relic of the old Covenanters, has not many ministers altogether, and few churches in the country have men like Mr. Struthers.

He was only sixty-three years of age, and is survived by his widow, a sister-in-law of Sir Hector Cameron, the well-known physician. If ever there was a man who sacrificed his life to his cause, Mr. Struthers was that man. He seldom if ever had a holiday; he was out at meetings most nights of the week; he visited continuously; and so he gave his life for the work for which he lived.

As is well known, Mr. Struthers made many curious side-studies of really great matters that most folk never thought of. And among them was the last sayings or the last words of great men. In this connection it is worthy of note that the last words of Mr. Struthers were almost what might have been expected, and he might almost have chosen them. In the course of his sermon he seemed to pause a moment, then looked all round the church so as to include as many of his people in

this particular message as possible, then he said, "God giveth to all men liberally and upbraideth not" (James 1, 5). He paused, and then murmured to himself, "It will pass," and immediately fell back in his pulpit. He never regained consciousness, and passed away early on the Monday morning, one of the greatest and humblest of men.

A MAN OF GOD.*

He was "A Man of God." To-day

He is a Man with God!

We bow our heads, and say:

God's man is ta'en away

To do some other work for God.

For this the Heavenly rule and plan:

Who earnest watch doth keep,

And knows his counsels deep,

And evil things doth ban,

Is man's man and God's man,

And to the highest heights shall leap.

He knew no kings, save only One,

The Church's one true Head,

And, by the Spirit led,

Saw in the risen Son

The eternal Three-in-One,

God, who for man's salvation bled.

And so, he preached the Love of Christ,

That sought the world to win

From Death and curse of Sin;

The Saviour sacrificed

For men that Him despised,

Love's Door, where all might enter in!

**On Sabbath afternoon, Jan. 17, 1915, Rev. J. P. Struthers, M.A., the devoted pastor of the Reformed Presbyterian Congregation of Greenock, Scotland, and editor of "The Morning Watch," was seized with sudden illness in the pulpit, and the next morning he was called away to higher service. "Enoch walked with God; and he was not, for God took him."*



His smile was sweet as a caress;

The needy and the sad

Were in his presence glad;

To souls in sore distress

His word came but to bless—

He only frowned upon the bad.

He saw God in coincidence,

And joy in everything

That Providence did bring;

His humor's kindly sense

Awakened spirits dense,

His stern rebuke ne'er left a sting.

His life was one long sacrifice,

Like God, he gave and gave,

Nor for himself did save;

Like racer keen who tries

To win the laurel prize,

Naked he sped, as God's own slave.

And now his morning watch is done,

His noontide and its fire,

Evening, that did him tire,

Have gone, and setting sun

Tells him earth's day is done,

And God him grants his Heart's Desire.

He finished in his proper place,

His pulpit—near the Throne—

He came into his own,

Telling out God's free grace

To all the human race

And so he passed into the Known.

JAS. BROWN.

"HE BROUGHT HIM UNTO JESUS."*

If one should study the method of the successful salesman representing any of our large business houses, one would probably notice at least three important steps that he takes in building up the firm's trade. First, he ascertains who, in the town he is visiting, needs his line of merchandise, but is not handling that line. Next, he calls, introduces himself, and in the fewest words necessary to the purpose, presents the merits of the goods, the standing of the firm he represents, and the treatment that the prospective purchaser may expect to receive. After having attended to these details, the third and most important step of all is taken, known technically as "closing the order"; i. e., bringing the dealer to the point where he is willing to give the goods a trial. Beyond this, the salesman's duty does not go. The matter of retaining the man as a satisfied customer rests with the firm and the character of the merchandise sold. How to bring a dealer to give the trial order is the salesman's specific work, and it is for this work that he is retained and paid by his employers.

Now, the supreme business of the child of God is to bring other souls to Christ; to get them to try the merchandise of heaven, the profit whereof is better than fine gold; to induce them to taste and see that Jehovah is good. And precisely these same three steps must be taken in soul-winning. Let us consider, then,

HOW ONE PERSON MAY BRING ANOTHER TO CHRIST.

According to our illustration the first step will be:

**The substance of a sermon preached to the congregation of Second New York by Rev. F. F. Reade, assistant pastor, and at our request handed to OLIVE TREES for publication.*

1. By finding out the one to whom the invitation is to be given. You remember that the salesman first determines what storekeepers in the town ought to be handling his goods, but for some reason or other are not doing so. Just this very thing was what Andrew and Philip did in the account before us. Of Andrew it is recorded, "He findeth first his own brother Simon." And it is evident that he knew precisely whom he ought to go after and where that one could be found. So also with Philip: "Philip findeth Nathanael."

Now, you and I, as servants of the Lord Jesus Christ, are under obligation to invite people to "taste and see that the Lord is good." But whom shall we invite? Plainly any one who ought to be handling the merchandise of heaven; and that may mean one of my own kin; it may mean the neighbor across the street, it may mean any of the unsaved in my own community. This evening, however, I want to speak of a certain group of people for whom we as a congregation are especially responsible because our Church is planted in their midst. And right here it might be interesting to note a thing or two with reference to the canvass of the neighborhood which was conducted some five or six months ago. Out of 2,447 families visited, we found 985 that are Roman Catholic, 400 Jews, 32 Scientists, Spiritualists, etc., 564 Protestant church-going families, 366 Protestant families that do not attend church, and 100 professing no religious faith whatever. Of this number, I want to call attention particularly to the last two classes mentioned. Together, they aggregate 466 families, or about one-fifth of the entire number. Whatever may be said of the others, I cannot but believe that our duty is clear with reference to these. They are in this community; they have no church connections;

they need the gospel of Jesus Christ. So far as we are concerned, they have been found.

2. The second step in bringing a soul to Christ is **to tell that one about Jesus**. And obviously one cannot tell another about Jesus convincingly unless one has first become personally acquainted with the Christ. I know that in my own experience as a book salesman, it was necessary, not only to be acquainted with the complete work as distinguished from the prospectus, but also to be so thoroughly acquainted with the book that I could recognize immediately the material which a certain page contained, no matter from what angle that page was viewed.

Andrew did not think of going after Simon until he had first come to know the One about Whom he intended to speak. "Rabbi, where abidest Thou?" he had said; and in compliance with the invitation, "Come and see," had gone with Jesus; and we are told that he "abode with Him that day." As to what transpired during that visit, we are not informed; but I am convinced that Andrew came away with a knowledge of the Teacher that he had not before possessed, with a determination that others should know the Christ as he had come to know Him, and that first and foremost among these future disciples should be his brother Simon.

Another thing to note in this connection is that the method employed should take into account the temperament of the person one seeks to interest. The experienced salesman knows better than to adopt a hard and fast method of approach which shall be applied to all alike. His "line of talk" depends, to a large extent, upon what he has found out about his man from others, or as a result of his own personal observation. Perhaps his man is just waiting for some one to come

along with that particular kind of goods. Perhaps, on the other hand, a rather lengthy description will be necessary before interest can be aroused.

As we study the methods of approach in our Scripture passage, we shall see a radical difference between that of Andrew and that employed by Philip. Andrew simply said, "We have found the Messiah." Ah, he knew his man; he understood his temperament. He knew that the short, blunt statement, tersely put, would immediately call forth the desire on the part of Simon for a personal interview. And so he goes at it in that way. Not so Philip. His man was of a cooler and more calculating disposition. The simple statement, "We have found the Messiah," would not have been sufficient to arouse interest there. Nathanael needs to know something more about the man—whether his claims and what the law and the prophets assert concerning Messiah agree; what town he hails from; his name; his lineage. And so Philip, in his presentation, furnishes the details. He utilizes his knowledge of Nathanael's disposition in his speaking of the Christ to him.

How can you and I obtain a knowledge as to the way in which this one or that one ought to be approached in our telling of the glad tidings? Precisely as these men obtained theirs—by coming to know the temperament of those we would interest. Secure your information from Christian people who know them or have visited them, visit them yourself, get their viewpoint, and with a working knowledge of their temperamental peculiarities thus gained to aid you, present the truth to them.

Finding out and telling are not, however, sufficient of themselves. The third step must be taken, which consists in—

3. **Leading the person into the pres-**

ence of the Christ—getting him to take the decisive step Christward. I well remember the case of a young man who once worked as a salesman under my direction. He was becoming discouraged because of his failure to secure orders. I went over his “talk” with him, tested him on this point and that, and speedily became convinced that he knew how to present his subject matter in an attractive way—one that was calculated to produce results; but I found that when it came time to “close the order” he fell down. He had not learned how to bring the person to a decision. This defect remedied, he had no trouble in securing orders.

Andrew and Philip had learned how to bring their men to a decision. In Andrew’s case the bare invitation was sufficient. Knowing Simon as he did, he well understood that, having presented the message, Simon would forthwith express a desire to see Jesus, and so the record states, “He brought him unto Jesus.” Philip’s man was not thus inclined to take the lead: in fact, he was somewhat skeptical. But he was an honest doubter and this Philip knew; and so to the question of Nathanael, “Can any good thing come out of Nazareth?” he did not make reply after an argumentative fashion. The time for argumentation was past. Now, it is altogether a matter of invitation, of gentle and courteous urging, “Come and see” is the answer, and honest Nathanael cannot say him nay.

Friends, there are souls to-day waiting for the simple invitation. They are like the blacksmith who, when his neighbor, who was a church member, one day decided to speak to him about his soul’s salvation, said bluntly, “Why have you not

said this to me before? I have been waiting all these years for just that word of invitation.” And while the explanation did not do away with the man’s responsibility for the years of service in sin that might have been given over to the work for Christ, neither was the friend blameless who ought to have approached the blacksmith years before he did.

Then there are others who are not so easily won for Christ. They need gentle urging—a pressing invitation oftentimes repeated in some cases, before they capitulate and consent to be “brought unto Jesus.”

In the end, however, the great majority can be brought. It must be so, since the human heart craves something that is needed to make the life complete, that will bring a happiness not at present known; a something now lacking, but although unknown, still felt as a need. This something Christianity, and Christianity alone, can supply. You and I as disciples of the Christ are commissioned to find and to tell and to invite. There our responsibility ends, and that of the Spirit begins. Conversion is no work of ours; that belongs exclusively to God. We procure, He secures. Andrew found and told and invited Simon; Christ made him the rock man. Philip found and told and invited Nathanael; Christ led him to make his great confession. Do you, friends, hear the Master saying to you, “Ye did not choose Me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide”? Are you saying to Him, “Lord, I hear, and obey”?



As the tree is fertilized by its own broken branches and fallen leaves, and grows out of its own decay, so men and nations are bettered and improved by trial, and refined out of broken hopes and blighted expectations.—*F. W. Robertson.*

WOMEN'S DEPARTMENT.

Edited by Mrs. J. S. Martin and Mrs. T. H. Acheson.

A CALL TO THE WOMEN OF KANSAS.

The members of the Sterling Ladies' Missionary Society feel the need of a Women's Presbyterial of Kansas, and are asking the co-operation of all Kansas women that at the convention to be held at Sterling, March 30-31 and April 1, a permanent organization may be effected that will be of lasting benefit to every congregation represented, and to our entire Church.

In Kansas, with her vast wheat fields, it necessarily means scattered congregations. Shall we allow our powers for doing Christ's work to be limited by distance, our enthusiasm to be chilled by obstacles? Will not a meeting together to discuss the missionary needs and best ways of meeting these needs be productive of much good? We feel that money so invested will bear a good rate of interest and result in increased activity in all lines of women's work in the Church.

This proposed Presbyterial cannot fail to be beneficial. If for one instant you doubt it, look up the record of what organization has done for our own young people; in fact, what organization does for any work. "In union there is strength."

We believe that as Christian women we should plan to have Christ known in every community in the world. To this end, then, we should work, pray and give of our means.

Christ says pray. He also says work. Can we not do better and more effective work collectively? Therefore, we earnestly urge that the women of Kansas think convention, talk convention, and above all pray for the convention.

Such subjects as "The Effect of the Present War on Missions," "Financial Responsibility of L. M. S. for Mission Work," "Can a Presbyterial be Made a Paying Investment?" "The Reflex Influence of Missions on the L. M. S.," and "The Place of Missions in Christ's Plan of Salvation for the World," are among the subjects to be discussed. A missionary address will be given, which, coming so direct from the foreign field, should be an inspiration to workers at home.

Word has been received from most of the societies accepting a part on the program, or otherwise pledging their support, so Sterling is planning to care for a full attendance. Will all societies that have been asked to have a part on the program, that have not already written us, please let us know at once, as the program should be in the hands of the printer soon.

A new year is before us with new hopes and opportunities. What are we going to do with it? Shall it be more and better work along missionary lines? Begin by coming to Sterling to the Convention.

Remember the date is March 30-31 and April 1.

MRS. F. E. HAYNES,
Cor. Sec. Sterling L. M. S.

THANK-OFFERING FOR 1915.

The Executive Committee of the Pittsburgh Presbyterial Missionary Society, at a meeting held Feb. 5, unanimously chose as the object of the Thank-offering for the present year the Mission in China. No particular phase of the work is designated but the application of the offering is to be left to the Board of Foreign Missions and to the missionaries on the field.

We think there is a decided advantage in giving to one, rather than scattering our offering among a number of objects. When we have but one object before us, the interest of the women is concentrated on the one cause, resulting in more unity of purpose in their giving. Besides, having but one object, gives a better opportunity to present its claims to the people.

In looking into the work in our own land, I find that there is no single object upon which we could probably unite, to which we could give the whole amount of our Thank-offering. The one cause upon which I believe we all can unite to the best advantage is the Mission in China.

There are several reasons why this is true:

1. China is to-day the most promising mission field in the world. You all know of the wonderful changes that have taken place in China during the past few years in its period of transition and transformation. You know that the people of China are ready to grasp anything that pertains to Western civilization, and are to-day ready to receive the gospel. This is a clear indication that God would have the Christian world enter and occupy the field at once. This is the crisis period of China's history, and it is imperative that the knowledge of the Christ should be taken to her now, before her people turn in despair to infidelity.

2. The hand of Providence is no less manifest on our own mission fields in China than in other parts of the country. As we review the history of the mission, and especially as we hear of the great success that is attending the efforts of the workers at the present time, we cannot but be impressed with the fact that this is a work of the Lord worthy of our most liberal support.

3. As the field is enlarged and the work is increased, we know that there is

need of additional money to meet these growing needs. While conferring with Dr. A. I. Robb on this subject, he told me that the Mission could make good use of a Thank-offering given by the women and would be glad to receive such an offering, provided that the privilege of placing the money where it was most needed should be given to the members of the Foreign Board and to the missionaries.

4. One more reason why we should give to China, and a reason which cannot help having weight with us at the present time, is that the present war is not interfering with mission work there, as it is in many other parts of the world.

You will notice that the offering is to be given to the general work in China, leaving to the missionaries on the field and to the Foreign Board the question of deciding how the money shall be used. The reason for this is that the missionaries, who are on the field and are in personal daily contact with the work, and the members of the Board of Foreign Missions know better than we the needs of any particular mission field.

We can surely trust these to distribute wisely funds placed in their care. During the past few years the Board has been enlarged and strengthened. It is composed of a representative body of capable men, who keep in touch with the needs, having an intelligent oversight of the field.

It is hoped that, as the Thank-offering sermons are preached from the various pulpits of the Presbytery, the needs of the Mission in China will be fully presented to the people. While the giving to this one object is not obligatory upon the women, we hope that our offering may not be scattered, but that we may bend our energies to put enough in one place to make its power felt.

Mrs. R. H. MARTIN.

JUNIOR DEPARTMENT.

TOPIC: *The Children of the Bible—
Joseph and Benjamin.*

REFERENCES—Gen. 30, 24; 39, 6; 37, 27-28; 37, 36; 39, 2, 5, 21, 23; 41, 46-57; 42; 43; 44; 50, 24-25; 40, 7-8; 39, 7-12; 41, 51-52.

Whose sons were these two boys? When did they live? What is the significance of their names? What did Joseph's father make for him? Where did he send him, and what became of him? How long did Joseph stay in Egypt, and why did he send for his father? Which brother was Joseph most anxious to see? Did Benjamin receive any favors at Joseph's hand? Why were these two brothers favorites of their father? Where did Joseph die, and what became of his body? Did Benjamin seem to be an influential man?

The story of Joseph is one that is familiar to all and a favorite one also. There is something in Joseph's life that attracts and causes a feeling of emulation. There are several traits to be admired in Joseph, and first we notice his obedience to his father, his remembrance of his early teachings after being sold into bondage, his uprightness of life when tempted to do wrong, and his kindness to his brothers after their ill-treatment of him. We may all imitate his example. Benjamin seems to have been a weaker man, but was blessed of the Lord, and made head of one of the tribes of Israel.

We have completed our study for the year, and as we may not always have space for a story, I will try to have one in readiness for you whenever we can find opportunity.

ANNETTE G. WALLACE.

QUARTERLY REPORT OF THE PITTSBURGH SYRIAN MISSION.

The Pittsburgh Syrian mission is con-

ducting its day school in the Kingsley House five days each week, from 4 to 6 P. M. The average attendance since our last report is forty-three. Instruction is given in the Arabic language in the following books: Primer, First Reader, Second Reader, Pentateuch, Gospel of John, Epistles, Grammar, Shorter Catechism, and Brown's Catechism. Our missionary, Mr. Khouri, also gives a lesson on moral living once each week.

The Sabbath school meets, as heretofore, in the Italian United Presbyterian Church, which is located in the Syrian district. The average attendance is thirty-eight. At present the school is divided into four classes. The International Lessons are used. Dr. Balph kindly consented to assist in teaching, and renders helpful service both in the day school and Sabbath school. Immediately after Sabbath school a prayer meeting is held. About fifteen remain to take part in this service and to hear Mr. Khouri unfold the unsearchable riches of the Word of God. The Sabbath school collection, amounting to \$20, was sent to the needy in Syria.

At the annual holiday treat the Girls' Thimble Club of the Eighth Street Church sent a beautifully dressed doll to each girl in the school, and the Eighth Street Sabbath School furnished candy for all.

In addition to the school work, Mr. Khouri visits the Syrian people in their homes, in stores, restaurants and hospitals. Ninety-four such visits were made during October, November and December.

The committee in charge of this Mission would suggest that the different congregations of the community send representatives to visit the schools in order to promote a greater interest in the work. We ask your co-operation and your un-

ceasing prayers for this great and difficult work of winning the Syrians of Pittsburgh to Christ. Do we realize what it means to have right at our doors a foreign mission field containing at least two thousand souls in charge of a trained missionary of their own race?

MRS. T. H. ACHESON.

ANTI-POLYGAMY MASS MEETING.

The Anti-Polygamy Crusaders held a mass meeting Monday evening, Feb. 1, in the Smithfield Street Methodist Episcopal Church, Pittsburgh. The interest already aroused in this movement was shown by the splendid attendance on one of the most disagreeable evenings of the winter. Mrs. D. F. Diefenderfer, the National President, presided, and made some startling facts regarding the whole system of Mormonism.

The Mormon Church unchurches all denominations. The Book of Doctrine and Covenants, the Key to Theology, and all their sacred books are on a par with the Bible.

When Joseph F. Smith speaks, it is as though God spoke.

There are thirteen articles of faith in the Mormon creed, but the fact is these articles give a stranger absolutely no idea of what the Mormons really believe, and are misleading because of their deceptive use of words and because they make no mention of many of the most important Mormon doctrines and practices. They are not worth the printer's ink without the explanatory notes that accompany them.

Polygamy is the sacred and fundamental doctrine. The present head of the church has five wives and eleven children born since the manifesto issued in 1890.

In a word, the Mormon teaching is plurality of gods, plurality of wives and plurality of bibles.

Bishop Thomas C. Carter, of Chattanooga, Tenn., spoke of the two forms of Mormon invasion: that of immigration from across the seas, shiploads of deluded women are brought from Europe at the expense of the Mormon Church, and put in practical slavery until they have paid back every cent of expense. The other, that of emissaries sent out from the Mormon capital to invade the separate States. Two thousand emissaries are deceiving and leading away many into this Mohamedan influence.

Dr. John R. Harris said: "You can't practice polygamy just out in the open, but here, under the guise of religion and under the shadow of law, for the Constitution of the United States protects a man in his right of religious freedom. However, it is the pronouncement of the courts that under the guise of religion no one can break the laws of the land with impunity. All organized religion, while self-supporting and self-governing, must be subject to the law of the government. As an illustration: If a woman felt called upon because of her religious belief, to throw herself upon her husband's funeral pyre, the State would immediately step in and interfere. Polygamy is as integral a part of Mormonism as the New Birth is to the Christian religion."

Hon. J. H. Jordan, ex-United States District Attorney, said:

"So flagrant were the violations of laws relative to polygamy after the Mormon Church established itself in Utah and adjacent territory that the attention of the whole country was directed to it. Polygamy was a crime and a stench in the nostrils of the people of this country. Such indignation was aroused by the teaching of polygamy as a divine institution, that in 1882 the Edmunds Act was passed providing that persons guilty of polygamy were subject to punishment and disen-

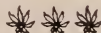
franchisement. Utah was then a Territory and subject to the legislation of the Federal government. As a result, twelve hundred men were convicted and sentenced for their crime, and church property was confiscated by the Federal government amounting to millions of dollars and thousands of Mormons disenfranchised. When Utah became a State it was upon the expressed condition that polygamy should be forever prohibited, and the Government gave back to the Mormon people all their property and the right of enfranchisement. One year later Joseph F. Smith was arrested and indicted for polygamy on the birth of his forty-third child and pleaded guilty and paid a fine of \$300. Since that there has been no conviction for polygamy, for Mormon influence dominates and controls the situation, although a paper in Utah published the names of about thirteen hundred guilty polygamists."

"Polygamy can never be stamped out without Federal control, and that can never be brought about except by an amendment to the Constitution."

Dr. James S. Martin, General Superin-



Said a beautifully dressed woman to her pastor, "Did you see my two new diamond rings which I received for my Christmas present?" "Yes," said her pastor, "I saw them when you dropped that dime in the collection plate." Perhaps that story is apocryphal, though it was told to us for the truth. But it illustrates. Some people dress magnificently, wear beautiful jewelry, act altogether like Croesus; but if one would compare their giving with the giving of yonder plainly dressed school teacher he would see how infinitesimally small they are. We need not dress like the old time Quakers. Indeed, there appears to be no reason why Christian men and women should not dress beautifully and even fashionably, but let us remember that we must seek first the Kingdom of God, and His righteousness. We must put first things first if we are really going to be Christ's disciples. We must not rob God for our own adornment.—*Watchman-Examiner*.



Far is the time, remote from human sight
When war and discord on the earth shall cease;
Yet every prayer for universal peace
Avails the blessed time to expedite!

—*Coleridge*.

tendent of National Reform Association, and ex-Senator Frank J. Cannon, the greatest authority on Mormonism, and who represented the Mormon people in Congress for ten years, propose to hold five hundred such mass meetings this year in different parts of our country, that the American people may be aroused to the conditions as they exist in this perjured Mohammedan kingdom in our midst. They propose to put ten million copies of the following platform in the hands of the American people:

THE PLATFORM.

"We insist that all churches have equal rights in this country.

"We insist that the Mormon Church shall have no more privileges than any other church in this country.

"We insist that the temporal Mormon kingdom shall cease to exist in this country."

The Mormon Church has taken the crown from the head of our Christ and put it on the head of Joseph F. Smith.

"If the foundations be destroyed, what can the righteous do?"—Ps. 11, 3.

MRS. J. K. M. TIBBY.

EDITORIAL NOTES.

The January number of OLIVE TREES was sent to all subscribers whose subscriptions were received in time. A few write that they did not receive the January number, and we are getting some of our friends who have read it, to let us have it again free, and we will send it to as many as possible.

The subscriptions received since the edition was exhausted will start with the February number. We have enough of these to fill all orders received so far. Those who sent a dollar and are not receiving the January number will please keep it in mind and only send us ninety-one cents next year for the twelve copies. We want to have all subscriptions run according to the calendar year, and it would cost us about three cents and our time to send you back the nine cents.

If all those who received the January and February numbers, and who have not notified us to discontinue the paper, send us their subscription, and we believe they will, we will be able to send a little money to the mission field, besides paying the expenses of OLIVE TREES.

We did not, however, start out merely to pay expenses. We want to see a copy go into each home on account of the interest in the mission work which will be created. This can be done. We ask your co-operation and help.

Do you know anyone who is not taking the paper? Then get him or her to subscribe or send it to them for a present and you will be doing good missionary work. You will be increasing the interest in the work in other hearts and homes, and you will be sending a dollar direct to the field.

There may be many mistakes in the mailing list, as we are new to this work, and have had to sandwich it in as best we could. If anyone does not receive the February number, I will be very grateful to know of it, and I will see that you get it right away. We ask your forbearance and help. It is a labor of love on our part, but none the less we want to do it as efficiently as possible. The dates on the wrappers will be changed as soon as possible, but do not worry if yours is not changed the first month after you have paid your subscription. The wrappers have to be fixed about the middle of the month.

On behalf of the Committee,

R. A. BLAIR,



Rev. R. A. Blair is laboring with untiring energy to extend the circulation of OLIVE TREES. He has gone into the work in a business way. And already the mailing list shows a large number of new names. It should encourage our readers to remember that this monthly is dedicated to the service of God, and is still conducted, as has been repeatedly said, not for personal gain, but all avails, after cost of production, shall go into the For-

eign Mission Treasury. Thus every subscriber not only receives reliable news of the work of the Church abroad every month, but is a partner in the great work of making known to a perishing world the redemptive mercy and imperial claims of Jesus Christ. Please remember that all subscriptions for OLIVE TREES should be sent, not to this office, but to Rev. R. A. Blair, 4031 Locust Street, Philadelphia, Pa.

We are glad to be able to report that Rev. Samuel Edgar has reached Belfast, Ireland, in safety, and probably will be in the United States in time for the meeting of Synod at Parnassus, Pa., in June, 1915. The story of his arrest as a prisoner of war and that of Rev. S. H. Kennedy, D.D., at present in Alexandria, Egypt, will be found among the foreign letters published in this issue of OLIVE TREES. Unceasing prayers should be made by the home Church for these devoted brethren and their families remaining in Syria. The Treasurer, Dr. S. A. S. Metheny, received a cable from Dr. James S. Stewart on business, January 30, 1915, and we infer, as he said nothing to the contrary, that the missionaries still at Latakia are well and at work. We are very confident that the Exalted Redeemer will cover them with the sheltering wings of His covenant care, and will not allow the enemies of His cause even to retard materially the progress of their evangelistic work. From the Mediatorial Throne He sees His enemies laying plans and forming combinations to defeat His

purposes, and, sitting in the heavens, quietly laughs at them. "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever."



Mr. Roy Esmond Smith, English teacher in the American Academy at Larnaca, Cyprus, will complete his term of three years this spring and expects to return to America in June. An experienced teacher is called for to take his place, and should be in the field in September. For particulars, write to R. M. Sommerville, Corresponding Secretary of the Foreign Board, 327 West Fifty-sixth Street, New York.



Special attention is called to an advertisement on the fourth page of the cover of a history of our missionary work in the Levant. In the next number fuller reference will be made to this volume. In the meantime, read the advertisement and write to Mr. Tibby for the book. Every family will want one, and the edition will be easily exhausted.



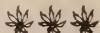
Some friends have offered to send some money to help with the expense of OLIVE TREES. Now, we do not want any help that way; but if any one has five or ten dollars that they wish to give to mission work in this way, we will be glad if they send us five or ten names who are not now taking the paper.

If you do not know of any in your own congregation, I can furnish you with a number of names who would like to have it, but who feel they cannot afford it.

R. A. BLAIR.



A friend of the Foreign Society, in response to a query concerning the existence of a church, writes: "The —— Church died and was buried October 12, 1913. It did not believe in missions, hence no assurance of a resurrection."—*Men and Missions*.



OLIVE TREES will pay *twenty-five cents* apiece for the May, June, July and August numbers of *Herald of Mission News* for 1896. Please look over your old papers, and if you can find these issues, mail to 327 West Fifty-sixth Street, New York. They are needed to complete a set for binding.

FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1915.

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MISS F. ELMA FRENCH, on furlough		
REV. WALTER MCCARROLL.....	}	<i>Larnaca, Cyprus.</i>
MR. ROY ESMOND SMITH.....		
MR. DWIGHT H. CONNER.....		
CALVIN MCCARROLL, M. D.....		<i>Nicosia, Cyprus.</i>
REV. A. I. ROBB, D. D.	}	<i>Tak Hing Chau, West River, South China.</i>
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REV. JULIUS A. KEMPF.....		
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MISS MARY R. ADAMS.....		
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MISS ROSE A. HUSTON.....		
REV. D. R. TAGGART.....		<i>Do Sing, West River, South China.</i>
MISS JENNIE M. DEAN, on furlough	}	<i>Lo Ting, via Canton, South China.</i>
REV. ERNEST C. MITCHELL.....		
E. J. M. DICKSON, M. D.....		

HOME MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1915.

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Apache, O. T.

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Selma, Ala.

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800 So. Fifth Street, Philadelphia, Pa.

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411 Penn Building, Pittsburg, Pa.
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